755 When a bad genie is supposed to inhabit a person's body, people gather together and make a frightful uproar around him, accompanied by the tom-tom. The object of this is to put him in a trance so that the genie finally becomes frightened and decides to go away. [233] They use the same method for camels who are sometimes stricken with nervous difficulties.

A few years ago, a noble Ahaggar woman was subject to epileptic seizures. She had hallucinations and said she was possessed by an evil genie which she saw and felt in her. And so, each time the seizure occured, the people of her camp engaged in their /262/ habitual demonstrations. One day she got it into her head to get rid of her guest and slit her throat to allow him to leave. She wounded herself so badly that her life was in great danger for a long time afterwards. Scarcely had she recovered, however, when she had another attack and slit her throat a second time.

759 The surgery of the Kel Ahaggar is as elementary as their 752 medicine. First let us say that there are no surgeons among them, no more than there are persons known for their medical knowledge. Medicine and surgery are everybody's business; the knowledge that they possess is everybody's domain, and each Tuareg is able to care for himself or for the people in his camp. For surgical operations, nevertheless, the Enaden are called upon by preference, 752 since they are generally more adroit than the others. They usually ●413 have small instruments that they make themselves -- forceps, instruments for baring the neck of teeth, scarificator, cupping glasses, tonsil cutters, etc. -- and with which they operate quite skillfully.

They have been very aptly compared to our barber-surgeons of days gone by. (1)

1: Lhote--121 E-5 (1929-1940) 1944 MS25 Tuareg MS25

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1. Dr. Foley, Moeurs et médecine des Touaregs de l'Ahaggar /Mores and Medicine among the Ahaggar Tuareg/, p. 85.

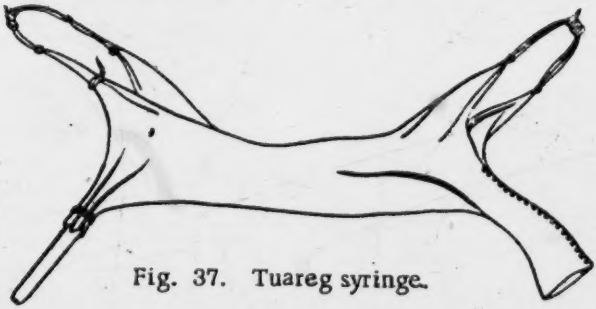

Fig. 37. Tuareg syringe.

752 The warlike and eventful life of the Tuareg exposes them to
[278] many wounds or accidents. They care for war wounds by sprinkling the wound with sugar or smearing it with plasters of vegetable origin, chopped leaves of the Zizyptus lotus, or ground resin of the Balsamodron africanum. Sometimes they pour butter on it, and if the wound is infected they apply plasters of butter and ashes of aferegak (Chrozophora brocchiana).

But we have been able to observe that the use of this ash was of no great efficacy, that the wounds took a very long time to heal, and that in many cases they preferred to call on a European doctor.

Fractures are cared for with absolutely the same methods as those used by our European doctors. The fractured member, after being set, is coated with a flour plaster, furnished with a little cushion of goat hair, and braced by means of splints made of wooden boards attached to a sheepskin and kept in place by leather cords.

/263/ We have never seen any amputation among the Tuareg, and we do not know whether or not they know how to do it.

757 The Tuareg also know the use of enemas. The apparatus is
413 made of a sheep's bone, one end of which has been rounded and
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polished and whose other end is inserted in a small goatskin water bottle which holds the liquid to be injected. During the operation one presses on the bag so as to make the liquid penetrate, while the patient has his head down and his feet attached to a tree. The enema is generally composed of water, butter, and ground afasso roots. When it is a question of giving an enema to a young child, the mother fills her mouth with water and, putting her lips against the anus, blows the liquid with all her might.

/264/ Chapter 8

Dress. Adornment.

Clothing. -- The portrait of the Tuareg is now well known. Draped in a long, dark-colored blouse, belted at the waist, and with his head surrounded by a black veil placed in the shape of a haumier /?/, he makes a silhouette as majestic as it is mysterious when he is mounted on his slender mehari. Hanging from the saddle, as well known as the man, is the broad antelopeskin buckler.

The Tuareg, even though they are poor, are very natty. Although they have only sordid rags, they always are able to wear them with good taste and to keep a proud and dignified attitude under all circumstances.

The costume for men is the same in all confederations. It is made up of: 1) a very full pair of trousers, drawn in at the waist by a cord of braided leather; the leg is nipped in at the instep /sic/ and blouses over it so that it sometimes drags the ground; 2) a big, very full blouse, formed of a rectangular-shaped piece of cloth, sewn by a stitch at the four corners, and provided with an opening in the middle to let the head go through; it descends to the knees

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Fig. 100. Earmarks of the types used for goats and sheep among the Northern Tuareg. Ahaggar, the tribes *Dag Rali* and *Aŋuh-en-tehlé*.

never use earmarks for donkeys which are branded like their camels, and I believe that this rule also holds for the *Isekkemaren* Tuareg, though I do not know this to be true for tribes other than those of *Kel Terurit* and *Kel-I-n-tunin*.

The property brands of the Northern Tuareg are burned into the skin of the camel (donkey) by means of a redhot iron known as *éndel* (Figs. 102a–b), but if this implement is not available another piece of iron is used, e.g., the iron tripod for suspension of kettles and cooking pots. The brands are known as *ahwalen* (sing. *éhwel*), and there are a great many different ones which have their particular names. These brands are frequently depicted in literature (cf. Foucauld 1951–52, II, p. 629 f.; Lhote 1955a, p. 235), and spoken of as "tribal brands". However, as property marks are patrilineally inherited while tribal membership is ultimately matrilineally determined, the members of the same tribe will possess more than one camel-brand. For marriages are contracted between different tribes, though some of these units are predominantly endogamous. Furthermore there are a few Tuareg who use different camel-brands for camels inherited from the father and the mother, as there are some who have adopted the mother's father's brand because their father's brand was believed to have brought bad luck in camel-breeding. For these reasons there are frequently more than one brand within a tribe, and individuals or small patrilineages generally add to their main brand (*éhwel*) a supplementary

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

614 582 Many Tuareg claim that their tribe is an endogamous unit, but to-day there is no tribe that is exclusively endogamous. All tribes intermarry more or less with people of other tribes. The most endogamous tribe is perhaps the *Dag Rali* of which the half known as the *Dag Rali* proper has contracted a few marriages with people of the *Aguh-en-tehlé* (the *Isandan* sub-tribe) while the other tribal half known as the *Imessiliten* has intermarried with the *Ikechchemaden* tribe.

591 The rules of residence are based upon both patrilineal and matrilineal principles as follows:—

(1) When the wedding ceremony is over the newly-married couple will stay one year in the camp of the wife's parents. This one year's stay in the camp of the wife's family has nothing to do with bridal service. Very frequently the husband does not live continuously with his wife throughout this period, but lives in his parents' camp and pays occasional visits to his wife. Some Tuareg say that the main reason for this one year's stay in the camp of the wife's family is due to the fact that about one year is needed to prepare tent, household implements, and the like for the newly-married couple (cf. p. 460 f., 472). The stay in the wife's family camp is not always strictly one year, but may be [944] longer or shorter. But if the wife is pregnant she must leave her parents' camp to bear her child in the camp of the husband's family.

(2) After the one year's stay the couple will settle with the husband's father to remain with him as long as he is alive.

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Fig. 102a–b. Hafted irons (*ándel*, pl. *ándelen*) to burn property marks into the skin of camels and donkeys.
a. Camel iron. Ahaggar, the *Dag Rali* tribe. Dimension: 0.466 m. (N.M. G. 5251).
b Donkey iron. Ahaggar, the *Dag Rali* tribe. Dimension: 0.202 m. (N.M. G. 5250).

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

may be seen in Fig. 167a–b illustrating baskets used for the manufacture of butter-milk cheese in Ahaggar. True coiled basketry is sewn with a little awl (*tistent*) (Fig. 218a).

The technique of coiled basket work is used in the manufacture of a great many receptacles among the Tuareg of Ahaggar, and coiled basketry made and utilized by these Tuareg can be seen in Figs. 184, 185, 196a–c, 210a–b.

The Ayr Tuareg apparently do not make coiled basketry to a very great extent, but they know a technique related to that used in Ahaggar, and also sew with a small awl (*éstan*). The reason why so many Ayr pastoralists make very little coiled basketry work probably lies in the fact that plates, bowls, and other receptacles of this type can be obtained at the market of Agadez at very low prices.

In the manufacture of plaited basketry the Ayr Tuareg are experts. They use the leaves of the dum palm for plaiting a great many different articles such as tent-mats, containers, and the like. When large mats and similar objects are made, the palm leaves are always plaited into narrow bands which are sewn together with pieces of leaves by means of a large needle (*tasubla*) (Fig. 220b). Plaiting dum palm leaves is one of the most important tasks of women among the *Kel Ayr*. Pastoral Tuareg of Ahaggar in contrast to those of Ayr do not engage much in plaiting basketry, and I believe that most of them are unaware of this technique which is known to all sedentary agriculturists of Ahaggar. The plaiting material used by these people is date palm leaves (*aḡum*) from which they make mats, bags, and similar objects. Baskets (*aleguiguien*) like that reproduced Fig. 211 are manufactured by sedentary agriculturists of Abalessa and are sometimes used by pastoral Tuareg. Another type of plaited basket is that illustrated Fig. 135. It is made from palm leaves and has two handles made from palm bast twisted into a rope which is sewn into the basket by means of the large needle (*tasugla*, or *tasubla*) (Fig 220b). This basket type (*téseniț*) is widely found throughout Northern Africa among sedentary people of the oases and in the Atlas. The sedentary agriculturists of Ahaggar use baskets of this kind for many different purposes, and they play a part in agricultural work, e.g., to carry fresh soil to the gardens (p. 191) and to remove soil when digging and cleaning out foggara canals.

The Tuareg have a third technique which can adequately be mentioned in connection with plaiting, namely the manufacturing of mats from the stems of the *afezu* grass (*Panicum turgidum*). These mats are made from straws placed parallel to each other and fixed together by means of strips of leather. These mats are known as *éseber* or *téserbert* according to their use and size. They play an important part in Ahaggar where they are used as a kind of windscreen surrounding all tents, and they are manufactured by many women among the *Kel Ahaggar* (Figs. 268, 269). Mats of this type are also made by some Ayr Tuareg for cheese manufacturing (Fig. 168), but Tuareg women of Ayr practise very little this particular technique of mat making. Large mats made from *afezu* stems are used for bed covers, and in rare cases also for windscreens or sunshades, but these mats, which are found in all Tuareg camps together with the large wooden bed (*téḍabut*) (Fig. 212a–b), are not manufactured in Ayr but in the south, particularly by women of the *Iḡdalen* Tuareg. Mats manufactured by this method are used for an interior cover of the barrel-vaulted mat-tent (Fig. 265d); these mats are also imported from the south.

The Tuareg are expert at skin and leather work which constitues the most important craft in the

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Fig. 216. Water bag (*abayor*). Ahaggar, Olufsen's collection. (N.M.).

hind thighs over the animal's anus. This latter opening is made big enough for the skin to be drawn 281
off the body forwards over the neck. When the hide is removed and has been cleaned by scraping with a knife, it is ready for tanning, which is done as follows:— The openings made on all four legs are [413] ●
closed simply by tieing the leg skin into knots, while the opening made on the inner side of the hind thighs is sewn together with straw by means of the awl (*tistent*) (Fig. 218a), the anus opening being closed with a cord tied around it. The hide is now closed except at the neck opening. It is filled with [824]
a mixture of water and bark (*tillet*) of the *tamat* acacia (*Acacia seyal*), and the neck-opening is thereupon closed with a cord tied around it. The hide, which now forms a closed bag filled with bark and water, is placed in the shade of the tent for seven to ten days to be turned and shaken every day. The mixture of bark and water is thereupon poured out, the cuts sewn together or tied with knots are reopened, the inner side of the hide is cleaned and treated with butter, and the openings are closed again in a more solid fashion, the large hind opening being closed with strips of cotton placed over the incision and sewn together with leather thread by means of the awl. A water bag prepared in this way will very often contain reddish water, as the *tamat* bark yields a red colour, but nevertheless all Tuareg consider bark of the *tamat* acacia as the very best tannin for water bags. Bark of *abser* [824]
(*afagag* in Ayr) (*Acacia Raddiana*) and also bark of *tahunek* (*Rhus oxyacantha*) may be used for tanning water bags. Water bags are, with very rare exceptions, made from hairy skin because they keep the water cool and fresh. The large open irrigation pail (*afa*) is made from skin tanned with bark like [415] *
water bags, but to my knowledge bark tanning among the Tuareg is not employed for other articles.

[Text continues on p. 276]

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Fig. 217. A rolled-up water bag (*ebayor*). When out of use the Tuareg preserve their water bags in this way in order that they shall not crack. The skin of a dry water bag is extremely hard. It is soaked in water for some time before it becomes ready for use.

● [413]

Fig. 218a–b. Sewing awls.

a. Awl (*tisteer*) of the type used for sewing in Ahaggar. Made by blacksmith at Tamanraset. Dimension: 0.115 m long. (F.M. 288).

b. Awl (*endel*) of the type used for sewing sandals. Ahaggar, the *Ajjeh-en-tehli* tribe. Dimension: 0.170 m long. (F.M. 99).

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Fig. 219a–d. Implements used for skin and leather work in Ahaggar.
a. Wooden cutting board (*elkeyleb*). It is made from wood of the *taburak* tree (*Balanites aegyptiaca*). 0.480 m long. (N.M. G. 5867). [824]
b. Wooden implement (*asertesu*) for smoothing leather. Wood of the *taburak* tree. Dimension: 0.248 m long. (N.M. G. 5868).
c. Heavy black stone (*tazzet*) with level under side. Used for smoothing leather. Dimension: 0.079 × 0.061 m. (N.M. G. 5873).
d. Knife (*telmusit*). Dimension: 0.163 m long. (N.M. G. 5869).
Manufactured and used by blacksmiths in Ahaggar, Ahalessa.

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The vassal Tuareg of Ahaggar use hairy skin for the manufacture of certain receptacles other than water bags (cf. Figs. 111, 125). I have never seen hairy skin bags of this type in Ayr, and even in Ahaggar most skin bags are made from depilated skins. In Ahaggar the hair is removed from the hide by means of a plant known as *tachkat* (*Pergularia tomentosa*). A bundle of this plant is dipped into hot water and is rubbed against the inner side of the hide which is spread out over a large stone or a similar object. Even after one day the hair can then be removed by one or two women who pluck it with their fingers. In Ahaggar I have also been told by sedentary agriculturists that the hair can be removed by means of salt. The salt is placed upon the inner side of the hide and this treatment makes it possible to scrape away the hair by means of a knife or a stone. The Ayr Tuareg questioned about their methods of depilation place ashes from the fireplace on the inner side of the hide which after this treatment is covered with moistened sand for one day. After this treatment the hair is removed with a knife or simply with the fingers.

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The tannin generally used by the Tuareg of Ahaggar and Ayr for articles other than water bags

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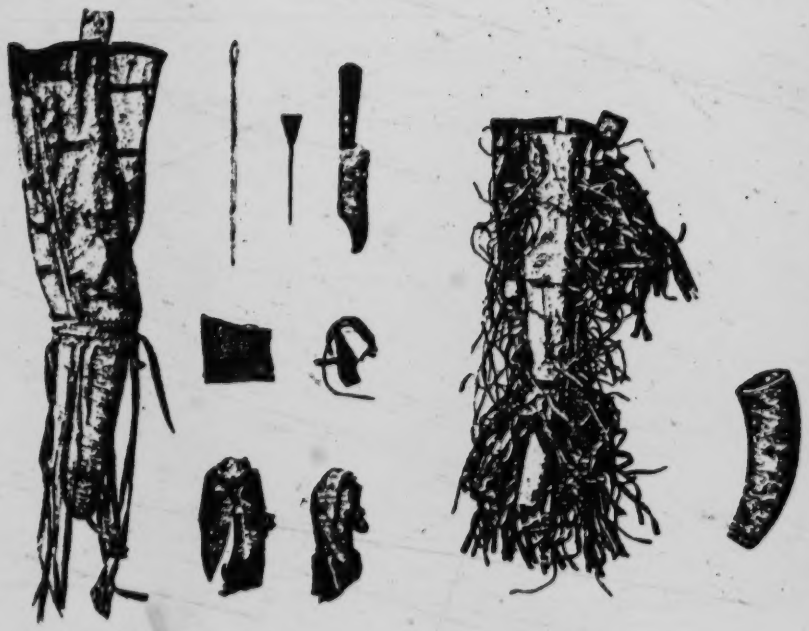

Fig. 220a–g. Sewing bags and their contents.

a. Sewing bag (*askagen*) made of decorated leather sewn to a piece of hollow ox-horn which constitutes the bottom of the bag. Dimension: 0.415 m long. Ahaggar, the *Dag Rali* tribe. – In the bag were the objects b–e.
b. Large sewing needle (*tasugla*, or *tasubla*).
c. Sewing awl (*tisteni*).
d. Leather knife (*tehmasit*).
e. Four pieces of leather (*izzemaa*) for repairs. (N.M. G. 5225 a–e).
f. Sewing bag (*askagen*) of the above-mentioned type but richly decorated with leather fringes. Ahaggar, *Harrats* of I-n-dalag. Dimension: 0.335 m long. (N.M. G. 5241).
g. Ox horn (*isek*) cut for bottom of sewing bag (*askagen*). Ahaggar, *Harrats*. Dimension: 0.136 m long. (N.M. G. 5228).

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824 is fruit of the *taggart* acacia (*Acacia scorpioides*) which is known to the Ayr Tuareg as *tiggart*. The fruit is pounded into a kind of flour or powder which is mixed with water in the large tanning receptacle made from camel hide (Ahaggar) or in a large wooden or enameled receptacle (Ayr). For tannin the Ahaggar Tuareg also use leaves of the *tamat* acacia (*Acacia seyal*). These are collected as follows: a large bough is cut off the acacia, and is left to dry in a clean, sandy place. When the bough and its leaves have been dried by the sun for some time, the bough is beaten with a stick so that the leaves

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Fig. 222. Large bag of *téchchékwat* type. The *téchchékwat* bags (pl. *téchchékwatin*) are normally made of entire skins of kids or goats while this large bag is made from several pieces of leather sewn together. Ahaggar, probably manufactured in Ayr. Dimension: 0.92 m long – not counting the leather tassels. (N.M. G. 5216).

281 (3) Butter or fatty substances are rubbed into the inner side of the skin, after which the skin is covered with wet sand for a while. (4) The skin is dried and thereupon softened by rubbing it between the hands – a task sometimes performed by men, though tanning is the task of women.

281 The implements used by the Tuareg for the manufacture of skin articles are few and simple. Sewing
● 413 of skin is rarely done with a needle, though the large iron neddle known as *tasubla*, and in Ahaggar also as *tazugla* (Fig. 220b), is used for sewing among the Ahaggar Tuareg in the manufacture of donkey saddles (cf. Fig. 86, p. 110). But with such rare exceptions the Tuareg sew their skin articles by means of the little awl known as *tistent* in Ahaggar (Fig. 218a), as *éstan* in Ayr. With this implement the women pierce holes close to each other and through them draw thin leather thread
283 (*azzemi* in Ahaggar). Sinew thread is not in general use among the Tuareg, but I knew a gazelle hunter in Tasilé-n-Ajjer, who took out the sinews of the hind leg of a killed gazelle to use them for mending his leather belt. With this exception I have never seen sinew thread employed for sewing among pastoral Tuareg and my fairly large ethnographical collection containing all types of Tuareg skin and leather articles contains no specimen sewn with sinew thread. For sewing sandals the Ahaggar
413 Tuareg use a large awl which is known as *éndel* (Fig. 218b). This word is also used for iron implements

[Text continues on p. 280]

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Fig. 224. Decorated skin bag (*abelbeḍ*) for the conservation of tea leaves. Ahaggar, the *Aguh-en-tehlé* tribe. Dimension: 0.25 m long. (F.M. 151).

Fig. 225. Skin bag known as *aleguigui* (pl. *aleguiguiten*). The specimen depicted is an old bag which shows that the bottom consists of a bowl plaited in coiled technique and covered with leather. New bags of this type are ornamented with leather fringes. These bags are used for the transportation of tea glasses, sugar, and the like. The correct name of such bags according to some Tuareg is *eggebankob* (pl. *eggebankobben*). Ahaggar, the *Aguh-en-tehlé* tribe. Dimension: 0.33 m high. (F.M. 80).

413 used to burn marks of property into camels and donkeys. The large awl may also be employed for [321] wood and horn work after heating in the fire. Horn or bone material, however, plays a little part to [257] the Tuareg. A horn implement common to all Tuareg is that depicted Fig. 230; it is used for sucking out blood of sick persons after bleeding and is widely known in the Sahara. Arm rings (sing. *ẓweki*) 237 [301] made of horn are worn by many adult men among the *Kel Ajjer*, but are rare in Ahaggar. Among the

[text continues on p. 282]

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237 Ayr Tuareg a piece of ram's horn may serve as an amulet case attached around the upper arm. Horns
*[415] of barbary sheep are used for butter containers among the Northern Tuareg (cf. p. 223; Fig. 165), who sometimes use a piece of pointed gazelle horn for daubing antimony around the eye.

281 The Ahaggar women cut skin and leather with a small knife (*telmusit*), and a piece of wood (*asettenu*)
462 and/or a stone (*tazzet*) are used for smoothing the skin which is then placed upon a particular wooden
● [443] board (*elkeyleb*) (cf. Figs. 219a–d). The Ayr Tuareg do not make so much refined skin work. Women
*[445] among the Northern Tuareg conserve their implements for skin and leather work in a particular bag (*askagen*) which is made from leather attached to a bottom piece of horn (*isek*) (Figs. 220a–g).

[531] Northern Tuareg women take a great interest in their skin and leather artifacts, which are richly decorated with fringes and hanging tassels, and with geometric designs in different colours. I have
386 noted the following colours among the Tuareg of Ahaggar and Tasilé-n-Ajjer:—
822 (1) *baba*, indigo which is introduced from the south in the form of balls.

(2) *tawnkent*, which is also known as *tafidet* and *tamezezzeft* according to Foucauld 1951–52, IV, p. 1934. It is a yellowish mineral which yields an entirely black colour frequently seen on ornamented skin bags. The mineral according to the Ahaggar Tuareg is introduced from the south, while the Tuareg of Tasilé-n-Ajjer claim that they obtain their minerals of this type from Serdeles north-east of Rat. – A black colour which is also known as *tawnkent* is said to be made by the Tuareg of Ahaggar in the following way:— Pieces of iron are put into water contained in some small receptacle, usually a tea glass. This receptacle containing water and iron pieces is covered with a bowl or a similar object in order that the sun light cannot penetrate. After a few days the water turns into a black colour to be used for skin dyeing.

(3) *semento*, a green colour derived from a mineral or a powder introduced from the south. According to some Tuareg this green colour is also made by means of a vegetable powder introduced from the north, from the region of Mzab.

(4) *khodarbas*, a powder which yields a green colour. It is said to be introduced from the south (from Tawa) and to derive from a tree known as *tafoit*.

[424] (5) *errummun*, the fruit of the pomegranate tree known as *terrummant* (*Punica Granatum*). It is used with a white mineral (alum), known as *azref n Tawat*, and introduced from In Salah. Parts of the pomegranate fruit and of this mineral are mixed with water to be used for a yellow or yellow-brown dye which is applied to many decorated skin bags for ground colour.

(6) *temesaruak*, a mineral introduced from the north (Mzab). It produces a yellow colour.

[243] (7) *herki*, a reddish brown colour obtained from a particular type of sorghum known as *talha* grown in the cultivation centres of Ahaggar.

(8) *tédersé*, a white colour obtained by placing the skin for about three days in a container with fresh milk to which a little salt is added. – Among Tuareg of Tasilé-n-Ajjer I was told that a white colour is also obtained from a kind of powder introduced from the Sudan.

386 Before use these above mentioned colours or dyeing materials are generally dissolved in water
[531] contained in a tea glass. When they are employed for the very fine geometric designs of leather bags they are daubed with a small knife known as *telmusit* (Fig. 219b).

[439] It is interesting that most dyes used by the Northern Tuareg are introduced from the north or from the south,

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Fig. 229. Tobacco bag (*sbelkaf*) with the bottom made from the scrotum of a goat. Ahaggar, the *Ajjah-en-tahlé* tribe. Dimension: 0.22 m deep. (F.M. 94).

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Fig. 230. Piece of ox-horn (*tnafil*) to suck out blood of bled persons. Ahaggar, the *Ajjah-en-tahlé* tribe. Dimension: 0.09 m. (F.M. 148).

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Tent skins derive from domestic animals or from game animals. In older literature one can find a reference to Tuareg tents made of a sheet of camel skin (cf. Denham & Clapperton 1826, p. L). However, we have already seen that the Tuareg do not tan camel hides and they are not used for tent sheets. The Northern Tuareg use the skin of goats, sheep, zebu-calves, barbary sheep, antelope, and gazelle. Goat skin is most commonly used, skin of barbary sheep is considered the very best type of tent skin, while gazelle skin is rarely employed as it is very thin. According to Lhote, the *Kel Adrar* Tuareg generally use the skin of barbary sheep (Lhote 1947a, p. 108). The Ayr Tuareg use the skin of goats, sheep, and zebus. It is most possible that some Tuareg also use skin of game animals, but most Ayr Tuareg engage very little in hunting, though barbary sheep are very common in certain parts of the Massif. In the southern plains of the *Iwillemmeden* there are no barbary sheep. According to Nicolas, the *Iwillemmeden Kel Dennek* use for their tents the skin of sheep, goats, gazelle, and sometimes even the skin of ostriches, but they do not use zebu skin which becomes very hard and shrinks when heavily moistened during the rainy season (Nicolas 1938, p. 54 & 1950a, p. 155). The *Iwillemmeden* and their *Bélla* of the Ayoru region use the skin of goats and sheep for tent-sheets.

Tent skins are prepared in the same way as skins used for transportation bags, dress articles, and the like. They are depilated and tanned according to the methods described on p. 275 ff. After tanning they are treated with butter, and are thereupon soaked to be rubbed and coloured with red ochre, these treatments making the skins impervious to water. A tent sheet is always made of several pieces of skin which are sewn together with leather thread by means of a little awl known as *tistent* (Ahaggar), or *éstan* (Ayr). The edges where the skins have to be sewn are made even with a knife, while the outer edges of the sheet are left largely unfashioned so that the circumference of the sheet is of very irregular shape with protruding patches of leg or neck skin. These patches of skin frequently serve for the attachment of the cords by means of which the sheet is suspended. When two pieces of skin are sewn together a narrow leather strip is inserted between their edges before sewing. Loose ends of leather thread hang down from the inner side of the sheet to serve as a kind of decoration, and in Ahaggar the tents are also frequently ornamented with hanging patches of leather with a carved decoration (cf. Fig. 182). On the whole the Tuareg of Ahaggar take a great interest in their tents. They like to have richly-decorated dwellings, and when a tent is made for a newly-married couple, the women do their outmost to make the sheet very beautiful. These aestethic feelings seem to be unknown in regard to other types of dwelling used among the Tuareg, including the mat tent, and I think that they are responsible for some Tuareg using skin tents even when other dwelling types would be more suitable. I believe this to be true, the more so as the skin tent among the Northern Tuareg plays a great part in the wedding ceremony, which is called *ihen*, that is "a tent".

It is evident that the number of skins to be used for a sheet greatly varies; if a sheet is made from goat skins it may be estimated that a tent of normal size in Ahaggar comprises about 35–40 skins, but very large tents with sheets of 60–80 skins are found among rich noble Tuareg and also in the *Dag Rali* tribe. A tent from Ahaggar now in the Ethnographical Collection of the National Museum in Copenhagen has a sheet sewn together from a great many skin patches, and it measures 4.00 × 3.85 metres (N.M., no. G.1; cf. Feilberg 1944, p. 139). This is perhaps to be considered a normal size of skin tents among the Ahaggar Tuareg, though the sheet is generally somewhat more rectangular in